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THE LAWS OF MANU

WITH A COMMENTARY BY THE EDITORS OF THE
SHRINE OF WISDOM

1. *The Creation**

12. "The Divine One resided in that egg for a whole year of the Creator; then by His thought alone He divided it in halves.

13. "From its two divisions He framed the heaven above and the earth beneath; between them He placed the middle sphere, the eight regions, and the perpetual receptacle of the waters."

The "eight regions" are the four cardinal points of space and the intermediate points.

The "perpetual receptacle of the waters" is the realm of Nature into which the waters of Divine Life are ceaselessly flowing.

14. "From Himself (*Athmanah*) He drew forth Mind, which is and is not; likewise from mind, Egoism (*Ahamkhara*), which possesses the power of self-consciousness and is lordly.

15. "Moreover, the Great One, or Soul, and all the vital forms endowed with the three qualities, and, in their order, the five organs of sense, the perceivers of sensible objects."

Considerable controversy has arisen regarding the meaning and order to be assigned to "mind" and "soul," as here mentioned; in all probability the text has been modified. The verses obviously refer to the unfoldment of the universal

* For previous section see *Shrine of Wisdom*, Vol. XVIII, No. 69, p. 225.

principles which underlie the objective cosmos and all natural and human beings, since the creation of these is not introduced until later in the work.

Mind, in its highest aspect, is the Divine Mind of the Creator, or *Mahat*, and corresponds to subjective Intellect, or *Nous*; the basic root of all gnostic faculties, which therefore truly "is." In its objective aspect "mind" constitutes the guiding intelligence of all manifested things and beings, but because it has no reality apart from the Divine Mind, in this sense it "is not."

"The Great One, or Soul." The term "Great One" is applied to *Mahat*, hence the difficulty referred to above. The term Soul, when considered subjectively as the Over-Soul, is closely related to *Mahat*, but in its primary objective aspect it is the highest principle of the manifested world, which underlies the various secondary natural and mundane principles with their many qualities. Thus both "mind" and "soul" have subjective as well as objective aspects.

"Egoism," or *Ahamkhara*, likewise possesses a subjective and an objective aspect. It is that which endows all things with their distinctive natures and enables them to operate as separate individuals.

The Cosmology of *Manu* is based chiefly upon the *Samkhya* philosophical system, in which the order of the above three principles is given as *Mahat*, the Macrocosmic Intellect, *Ahamkhara*, and *Manas*, which is the intelligence of the manifested cosmos and possesses both gnostic and active powers.

"The three qualities" are the static, dynamic, and ideal qualities which inhere in all existences; in Indian philosophy they are termed *tamas*, *rajas*, and *sattva*.

"Vital forms" is sometimes translated "all products," the former translation, however, is preferable, since it definitely indicates life and form, both of which are necessary before any specific objective existence can be produced.

16. "He also, having made the subtle parts of those six, which possess immeasurable power, to enter into elements of Himself, created all beings.

17. "Because the minutest parts of bodily forms of nature depend upon those six, the wise call His form *sarira*.

18. "From it proceed the great elements with their activities, and mind, by its subtle parts the perpetual creator of all apparent forms."

The fact that the above verses have been both translated and interpreted in different ways shows that the text is very obscure. They, however, certainly give definite emphasis to the truth that the whole cosmos, and everything within it, is produced by and dependent upon One Divine Principle, Brahma, the Creator Lord, from Whom all secondary creative or generative principles proceed.

The term "those six" is perhaps the chief difficulty: in all probability it refers to *manas* and the *mahabhutas*.

The *mahabhutas* or "great elements," called also "gross elements," are distinguished by their name from the subtle elements or *tanmatras* of which they are the productions and expressions on a lower plane of existence.

The *mahabhutas* are *akasa* or ether, *vayu* or air, *tejas* or fire, *apas* or water, and *prithivi* or earth. The material parts of all physical existences are composed of these elements.

The three verses may be regarded as representing successive stages in the production of secondary cosmic principles: the natural intelligences and subtle substances underlying the physical world; the lower elementary kingdoms of that realm and the mundane dynamic productive powers through which all the corporeal forms of the physical world are generated.

In verse 17 "These six" may also be regarded as the universal manifested principles of the whole cosmos, which substand all the individual beings and existences and all that it contains.

In the creation—or, more strictly, the generation—of objective beings and existences, two factors are necessarily involved: the inner and outer, the active and passive, wholes and parts.

The efficient cause of creation must essentially contain within itself all that is imparted to its productions: wholes must precede parts, for the latter are brought into existence through the union of their constituent elements, or matter, with the active forms derived from the whole to which they belong.

The term *sarira* means "the body." It is also said to mean

"dependent upon six," for the physical world, in its totality, is the recipient of the principles which precede it; it is therefore complete in terms of itself and may fitly be called the Body of the Creator.

In a higher sense the whole of manifestation is the mystical Body of the Creator Who is immanent in all things, yet transcendentally above and beyond all His creations.

19. "This non-eternal universe springs from the Eternal by means of the subtle forms imparted to it by those seven very glorious *Purushas*."

The "seven *Purushas*" are the primary creative or formative principles. Creation is the result of the union of active form (*purusha*) with passive matter (*prakriti*); and since all that is objectively manifested is subject to change and is dependent upon the changeless for its existence and preservation, it is non-eternal.

20. "Among them each succeeding element acquires the quality of the preceding one, and whatever place each of them occupies, even so many qualities it is declared to possess."

In the order of creation series of similar natures are produced from monads: each of the orders or stages in the descent contains within itself those which precede it in the hierarchical order, but in a manner adapted to its own particular nature. Since effects are lower in the scale of things than their causes, they are therefore more multifarious and divided. With each successive stage some new secondary element is added through which each order of things can express the principles above it in its own particular and partitive manner. Thus each production has some common quality through which it is related to its proximate principle, and also certain peculiar qualities which distinguish it, determine its proper place in the cosmic scheme, and fit it to perform its own peculiar function in that scheme.

21. "In the beginning He assigned to all creatures their several names, functions, and conditions, even according to the words of the Vedas."

"Names" may be said to denote the inherent essential

nature of things; "functions" the purposes of their creation; and "conditions" the appropriate environment in which they are placed in the cosmos.

The Creator produced all things "according to the words of the Vedas." The Vedas are regarded as eternal, and as representing the perfect plan according to which all things are created, and endowed with all the requisites for the fulfilment of their several purposes.

22. "He, the Lord, also created the host of inferior Deities whose nature is perpetual activity, and the subtle class of the *Sadhyas*, and the sacrifice ordained from the beginning."

The "inferior Deities" and the "Sadhyas" are secondary orders of divine beings, whose purpose is concerned with the distribution of the Divine Life in the realms of manifestation.

Creation is symbolically represented in various mythologies as a splitting-up of Divine Principles, and is frequently called an "eternal sacrifice." In the Hindu myths *Purusha* and other Deities are said to be sacrificed, or to sacrifice themselves, in order that the cosmos and man may be created.

"*Brahma* is the sacrifice, *Brahma* is the oblation, *Brahma* is the sacred fire, and by *Brahma* is the offering made."—*Bhagavad Gita*.

23. "From fire, from wind and from the sun He drew forth the eternal threefold Vedas called *Rik*, *Yajus*, and *Sama*, for the due performance of the sacrifice."

Fire, wind, and sun, as here given, should not be taken in the natural sense, but rather as representing their substantiating principles. The three Vedas here named are regarded as superior to the fourth, or *Artharva Veda*, which is generally considered to belong to a later period.

"The due performance of the sacrifice" is often regarded as meaning religious sacrifice by man.

The *Sama Veda* contains the following pertinent passage: "O Ye Gods! We use no sacrificial stake. We slay no victim. We worship entirely by the repetition of the sacred verses."

24. "He made time and the divisions of time, the stars, and the planets, rivers, the oceans, the mountains, the plains and uneven ground."

The association of the making of time along with the sidereal bodies is significant, for time is co-eval with things which are externally moved.

25. "Austerity, speech, pleasure, desire, and anger, the whole creation He likewise produced, for He willed to call these things into existence."

26. "Moreover, in order to distinguish actions, He separated *dharma* from *adharma*, and He caused sentient creatures to be affected by the pairs of opposites, such as pleasure and pain."

"*Dharma*" is duty; "*adharma*," inordination, transgression.

27. "But of the five elements which are called perishable this whole world was composed in due order."

These elements are the gross elements which enter into the composition of all natural existences, and are therefore in that respect said to be perishable.

28. "Now to whatever source of action the Lord first appointed each kind of being, that alone it has spontaneously followed, although reproduced again and again."

The Will of the Creator is perfect and unchangeable, and the primary natures with which He endows His creatures ensure the preservation of their identity throughout the changing conditions of existence. Were this not so there would be neither stability nor order in the world. This does not imply mechanicalism, but evinces the permanency of the types of all existing things and the persistent fundamental characteristic activities of all the particular existences which are derived from them. The succeeding generations of individuals of any species always repeat the primal typal qualities.

The higher anything is in the scale of being, the more numerous are its powers, the wider its range of activities, and the greater its capacity to operate in a self-conscious manner.

29. "Whatever quality He assigned to each at its creation, injuriousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that spontaneously clings to it."

This verse cannot be taken literally without implying evil

and imperfection in the Creator, as well as predeterminism with its consequent injustice. But, as has already been established, the Creator is perfect and His creations must likewise be essentially perfect, each according to its kind. Any imperfection or evil state is the karmic result of the inordinate acts of the creatures themselves.

The verse naturally follows the preceding one, unfolding a further and subsidiary stage; verse 28 dealing with the essential nature imparted to each thing, and verse 29 with the particular characteristics of natural existences and the personal character of men, acquired as the result of their individual activities or those of their progenitors.

The pairs of positive and negative qualities mentioned are in an ascending scale: the first pair, injuriousness or harmlessness, belong more particularly to the mineral and vegetable kingdoms; the second pair, gentleness or ferocity, to the animal kingdom; and the third and fourth pairs—virtue or sin, truth or falsehood, to the personal character of individual men.

When the creatures of nature are considered in relation to the cosmic scheme as a whole, exclusive of any effects upon them due to the interference from man, they will be seen in their right place to be naturally good, and every quality they possess as serving a useful and necessary purpose in the integral order. But man, unlike the creatures of nature, possesses a rational faculty, and free-will, which gives him the power to misapply cosmic and divine laws. When he does so his personal character becomes sinful and false.

The above conclusions are supported by two other verses in the work: verse 41 of chapter I, which gives the general significance: "Thus was this whole creation . . . produced . . . at My command, each being according to the results of its action"; and verse 3, chapter XII, which expresses the same teaching with regard to human beings. "Action which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the various conditions of men; the highest, the intermediate, and the lowest."

Furthermore, the qualities enumerated correspond to some of the qualities belonging to *samakara* in the Buddhist and

other Indian systems. The term *samakara* is derived from the root word which means to prepare or arrange; predisposition, or tendency; connoting both the process of production and the effect produced. It is that which determines a new existence, and is closely associated with habit.

It should be understood that it is the exterior nature only of man that is determined by the results of previous acts: his real Self is always free to initiate new and ideal modes of conduct whereby his human nature will become transformed, and conscious union with the Self of Selves be attained.

30. "As the seasons of their own accord assume their respective characteristics in due course, so corporeal beings resume their own characteristic course of action."

Even as the seasons follow one another in orderly sequence in conformity with natural laws, so when man obeys the Divine Laws he is providentially guided in due order into a realization of his true self and enabled to fulfil voluntarily and joyfully his own integral purpose.

31. "But for the sake of the prosperity of the worlds, He caused the *Brahmana*, the *Kshatriya*, the *Vaisya*, and the *Sudra* to proceed from His Mouth, His Arms, His Thighs, and His Feet."

The purpose of man in his relation to the cosmos is here suggested. Because man is the highest corporeal being he is the potential lord of nature.

The representation of the four types of mankind as created directly from the Body of Brahma, gives an indication of the dignity of the essential nature of the human race. The four parts of Brahma may be said to symbolize the secondary active principles through which the cosmos in all its parts is made to become an actual expression of its perfect Idea as contained in Brahma.

(To be continued)

THE ELEMENTS OF THEOLOGY

PROCLUS*

PROPOSITION XL

Of all things which proceed from another cause, those which exist from themselves, and which are allotted a self-subsistent essence, are the leaders

For if every thing which is self-sufficient, either according to essence, or according to energy, is more excellent than that which depends upon another cause; and that which produces itself, since it produces the being of itself, is self-sufficient with respect to essence; but that which is alone produced by another is not self-sufficient; and the self-sufficient is more allied to *The Good*; but things more allied and similar to their causes, subsist from cause prior to such as are dissimilar: this being the case, things which are produced by themselves, and are self-subsistent, are more ancient than those which proceed into existence from another cause alone. For either there will be nothing self-subsistent, or *The Good* is a thing of this kind, or the first things that subsist from *The Good*. But if there is nothing self-subsistent, there will not in reality be in any thing self-sufficiency. Nor will it be in *The Good*, since that being *The One* is better than self-sufficiency. It is also *The Good Itself*, and not that which possesses *The Good*. But if *The Good* is self-sufficient, in consequence of itself producing itself, it will not be *The One*. For that which proceeds from *The One* is not *The One*. And it would proceed from itself if it is self-subsistent; so that *The One* would at the same time be one and not one. Hence, it is necessary that the self-subsistent should be posterior to the first. And it is evident that it will be prior to things which alone proceed from another cause. For it has a more principal subsistence than these, and is more allied to *The Good*, as has been demonstrated.

* For previous sections see *Shrine of Wisdom*, Vol. XVII, No. 65, p. 130, No. 66, p. 141, No. 67, p. 169, No. 68, p. 197, and Vol. XVIII, No. 69, p. 241.

PROPOSITION XLI

Every thing which is in another is alone produced by another, but every thing which is in itself is self-subsistent

For that which is in another thing and is indigent of a subject can never be generative of itself; since that which is naturally adapted to generate itself does not require another seat, because it is contained by itself, and is preserved in itself apart from a subject. But that which abides, and is able to be established in itself, is productive of itself, itself proceeding into itself, and being connective of itself. And thus it is in itself, as the thing caused in its cause. For it is not in itself, as in place, or as in a subject; since place is different from that which is in place, and that which is in a subject is different from the subject. But this which is in itself is the same with that in which it is inherent, for it is self-subsistent. And it is in such a manner in itself, as that which is from a cause is in the cause.

PROPOSITION XLII

Every thing self-subsistent is convertive to itself

For if it proceeds from itself, it will also make a conversion to itself. For to that from which progression is derived, to that also a conversion co-ordinate to the progression is directed. For if it alone proceeded from itself, but having proceeded were not converted to itself, it would never aspire after its proper good, and that which it is able to impart to itself. Every cause, however, is able to impart to that which proceeds from it, together with the essence which it gives, well-being conjoined with this essence. Hence, that which is self-subsistent will impart this to itself. This, therefore, is the proper good to that which is self-subsistent. And hence this will not be the object of desire to that which is not converted to itself. But not desiring this, it will not obtain it, and not obtaining it, it will be imperfect and not sufficient to itself. If, however, self-sufficiency and perfection pertain to any thing, they must pertain to that which is self-subsistent. Hence, it will obtain its proper good, and will be converted to itself.

PROPOSITION XLIII

Every thing which is converte to itself is self-subsistent

For if it is converted to itself according to nature, it is perfect in the conversion to itself, and will possess essence from itself. For to every thing essential progression is from that to which conversion according to nature is directed. If, therefore, it imparts well-being to itself, it will likewise undoubtedly impart being to itself, and will be the lord of its own hypostasis. Hence, that which is able to revert to itself is self-subsistent.

PROPOSITION XLIV

Every thing which is converte to itself according to energy, is also converted to itself essentially

For if it is capable of being converted to itself in energy, but is without conversion in its essence, it will be more excellent according to energy than according to essence, the former being converte, but the latter without conversion. For that which depends on itself, is better than that which alone depends on another. And that which has a power of preserving itself is more perfect than that which is alone preserved by another. If, therefore, it is converte to itself according to the energy proceeding from essence, it will also be allotted a converte essence, so that it will not alone energize towards itself, but will depend on itself, and will be contained, connected, and perfected by itself.

PROPOSITION XLV

Every thing self-subsistent is unbegotten

For if it is generated, because generated indeed, it will be imperfect of itself, and will be indigent of perfection from another. Because, however, it produces itself, it is perfect and self-sufficient. For every thing generated is perfected by another which generates that which is not yet existing. For generation is a path from the imperfect to its contrary, the perfect. But if any thing produces itself it is always perfect, being always present with the essence of itself, or rather being inherent in that which is perfective of its essence.

PROPOSITION XLVI

Every thing self-subsistent is incorruptible

For if it should be corrupted it would desert itself, and would be without itself. This, however, is impossible. For being one thing, it is at the same time cause and the thing caused. But every thing which is corrupted, is corrupted through departing from the cause of itself; for so far as it adheres to that which contains, connects, and preserves it, it is connected and preserved. But that which is self-subsistent never leaves its cause, because it does not desert itself; for it is the cause of itself. Every thing, therefore, self-subsistent is incorruptible.

PROPOSITION XLVII

Every thing self-subsistent is impartible and simple

For if it is partible, being self-subsistent, it will constitute itself partible, and the whole will be converted to itself, and all parts will be in all others.* This, however, is impossible. Hence, that which is self-subsistent is impartible. But it is also simple. For if a composite, one thing in it will be less, but another more excellent,† and the more will be derived from the less excellent, and the less from the more excellent, since according to the hypothesis the whole proceeds from itself. Farther still it would not be self-sufficient, being indigent of its own elements of which it consists. Every thing, therefore, which is self-subsistent is simple.

CONCERNING THE PERPETUAL, IN ORDER TO DEMONSTRATE THAT THE WORLD IS PERPETUAL

PROPOSITION XLVIII

Every thing which is not perpetual is either a composite, or subsists in another

For either it is dissoluble into those things of which it consists,

* This is absurd, because every partitive nature must be converted to something different from itself, on account of its parts. So likewise since a self-subsistent nature resides in itself, if such a nature were partible, one divisible whole would be in another, not different from itself.

† Because every composite consists of matter and form; the former of which is base, and the latter more excellent.

and is entirely composed from the things into which it is dissolved, or it is indigent of a subject, and leaving the subject it departs into nonentity. But if it is simple in itself, it will be indissoluble, and incapable of being dissipated.

PROPOSITION XLIX

Every thing self-subsistent is perpetual

For there are two modes according to which it is necessary a thing should not be perpetual; the one arising from composition, and the other from a subsistence in something else (as in a subject). That which is self-subsistent, however, is not a composite, but simple; nor in another, but in itself. Hence, it is perpetual.

PROPOSITION L

Every thing which is measured by time, either according to essence, or according to energy, is generation, so far as it is measured by time

For if it is measured by time, it will be adapted to it to be, or to energize in time; and the *was* and the *will be*, which differ from each other, will pertain to it. For if the *was* and the *will be* were the same according to number, it would suffer nothing by time proceeding, and always having one part prior, and another posterior. If therefore the *was* and the *will be* are different, that which is measured by time is becoming to be (or rising into existence), and never is,* but proceeds together with time, by which it is measured, existing in a tendency to being.

* The truth of this reasoning may be evinced by the following considerations. Every thing which is measured by time—and such is every corporeal nature—depends on time for the perfection of its being. But time is composed of the past, present, and future. And if we conceive that any one of these parts is taken away from the nature with which it is connected, that nature must immediately perish. Time, therefore, is so essentially and intimately united with the natures which it measures, that their being, such as it is, depends on the existence of time. But time, as is evident, is perpetually flowing, and this in the most rapid manner imagination can conceive. It is evident, therefore, that the natures to which it is so essential, must subsist in a manner equally transitory and flowing; since, unless they flowed in conjunction with time, they would be separated from it, and would

It likewise does not stop in the same state of being, but is always receiving another and another *to be*, just as the *now* in time is always another and another, through the progression of time. Hence, it is not a simultaneous whole; for it subsists in a disper-

consequently perish. Hence, as we cannot affirm with propriety of any part of time, that it *is*, since even before we can form the assertion, the present time is no more; so with respect to all corporeal natures, from their subsistence in time, before we can say they exist, they lose all identity of being.

Such then is the unreal condition of every thing existing in time, or of every thing corporeal, and entangled with matter. But this shadowy essence of body is finely unfolded by Plotinus, in the 6th book of his 3rd Ennead, as follows: "Being," says he, "properly so-called is neither body, nor is subject to corporeal affections; but body and its properties belong to the region of nonentity. But, you will ask, how is it possible, that visible matter should possess no real being; that matter in which stones and mountains reside, the solid earth, and bodies which mutually resist; since bodies which impel each other, confess by their collision, the reality of their existence? You will likewise ask after what manner things which neither strike against, nor resist each other, which neither externally act, nor internally suffer, nor are in any respect the objects of sight, namely soul and intellect, are to be reckoned true and real beings. We reply, that on the contrary, things more corpulent are more sluggish and inert, as is evident in bulky masses of earth. But whatever is less ponderous is more movable, and the more elevated the more movable. Hence fire, the most movable of all the elements, flies as it were from a corporeal nature. Besides, as it appears to me, whatever is more sufficient to itself, disturbs others less and brings less inconvenience; but such things as are more ponderous and terrene, unable from their defect of being to raise themselves on high, and becoming debile and languid, strike and oppress surrounding bodies, by their falling ruin and sluggish weight. Since it is evident that bodies destitute of life, fall with molestation on any proximate substance, and more vehemently impel and pain whatever is endued with sense. On the contrary, animated beings, as participating more of entity, the more of being they possess, the less harm do they cause when impinging on neighbouring bodies. Hence motion, which is a kind of life, or soul, or an imitation of life in bodies, is more present with whatever is less corpulent; as if more of body was necessarily produced where a defect of being happened in a greater degree.

"Again, it will more manifestly appear from passivity, that whatever is more corpulent is more passive; earth in a greater degree than the other elements; and the rest in a similar proportion. For some things, when divided, suddenly return to their former union, when no obstacle prevents their conjunction. But from the section of a terrene body, the divided portions always remain separate, as if destitute of natural

sion of temporal extension and is co-extended with time. This, however, is to possess being in non-being; for that which is becoming to be is not that which is become. Such a kind of being therefore as this is generation.

(To be continued)

UPON THE SLAYING OF SELF-WILL

BY JOHN TAULER

Through obedience self-will is slain, for only true obedience renounces its own will and subjects itself to that of another. Many withdraw from this or that, seeking particular places, and choosing certain modes of life and work, fancying that peace and perfection are to be found there, but they make a great mistake. The hindrance does not lie in the things, but in in-

vigour, and without any inherent desire of union and consent. Hence, they are ready, by every trifling impulse, to remain as they are impelled; to rush from the embraces of bound, and hasten into multitude and nonentity. So that whatever becomes corporeal in an eminent degree, as falling fast into nonentity, has but little power of recalling itself into one. And on this account ponderous and vehement concussions are attended with ruin, when by mutual rushing one thing impels another. But when debility runs against debility, the one is valid against the other, in the same manner as nonentity rushing on nonentity. And this we think a sufficient confutation of their opinion, who only place being in the genius of body, persuaded by the testimony of impulses and concussions, and the phantasms perceived through the senses, which testify that sense is the only standard of truth. Such as these are affected in a manner similar to those in a dream, who imagine that the perceptions of sleep are true. For sense is alone the employment of the dormant soul; since as much of the soul as is merged in body, so much of it sleeps. But a true elevation and true vigilance are a resurrection from, and not with, the dull mass of body. For, indeed, a resurrection with body, is only a transmigration from sleep to sleep, and from dream to dream, like a man passing in the dark from bed to bed. But that elevation is perfectly true, which entirely rises from the dead weight of bodies. For these possessing a nature repugnant to soul, possess something opposite to essence. And this is farther evident, from their generation, and their continual flowing and decay, which are properties entirely foreign from the nature of being substantial and real."

ordinate affection to them. Dear one, begin with thyself! If thou dost not tear love of self and of perishing things out of thy heart thou may'st flee whither thou wilt, in the new quarter thou wilt ever more find the old enemy, the disturber of thy peace—thyself. If thou wert not blinded by self-love thou would'st rejoice in being persecuted, and would'st not quarrel with him who helped to expel thy principal enemy, thy self-love, and self-will. Should'st thou not from the heart hate this poisoned fountain which by this and that hinders thy soul from rising to God in heartfelt love? The Lord thy God desires that thou should'st wholly belong to Him, so that He may bring His holy will to perfection in and through thee. Root out these sinful propensities for the Lord loveth thee, and will impart His image upon thee, and make thee His instrument for the carrying out of His designs. He will bestow His highest wisdom upon thee, that wisdom after which thou art continually striving, so thus in real love thou wilt again find thyself and God with and in thee, for only the truly God-loving man loves himself aright. But while determined to die to inordinate love of self and of earthly things, we must by no means fail in the performance of our duties towards God, but strive to honour, love, and serve Him, for this is our life. If through divine love we rise to God and cease from self, then our life and love are one with God. If, while loving solitude and holy meditation, we nevertheless at God's command quit these, and wait upon the sick and perform other works of love, then we truly forsake all. "Love seeketh not her own." And a life animated by motives of love is a truly noble life. And if a life of holy contemplation is the joy of our hearts, then we can much more safely busy ourselves with outward things, for our hearts do not cleave to the perishing things of time, for they are entirely foreign to our nature, but the inner eye of the soul is firmly fixed on the Lord.

MYSTIC VERSE

O give me then a thankful heart, a heart
 After Thy own, not mine;
 So after Thine, that all and every part
 Of mine may wait on thine.

—*Henry Vaughan.*

CONCERNING THE NATURE OF A BRAHMANA

VASETTHASUTTA

(From the Nipata Sutta)

Thus have I heard: At one time Bhagavat* dwelt at Ikkhanamkala, in the Ikkhanamkala forest. At that time many distinguished, wealthy Brahmanas† lived there, as the Brahmana Kamlin, the Brahmana Tarukkha, the Brahmana Pokkharasati, the Brahmana Ganussoni, the Brahmana Todeyya, and other distinguished, wealthy Brahmanas.

The following dialogue arose between the young men Vasettha and Bharadvaga while they were walking together:

“How does one become a Brahmana?”

The young man Bharadvaga said: “When one is noble by birth, both on the mother’s and the father’s side, of pure conception up to the seventh generation of ancestors, not discarded and not reproached in point of birth, in this way one is a Brahmana.”

The young man Vasettha said: “When one is virtuous and enriched with good deeds, in this way he is truly a Brahmana.”

Neither could the young man Bharadvaga convince the young man Vasettha, nor could the young man Vasettha convince the young man Bharadvaga. Then Vasettha addressed Bharadvaga: “O Bharadvaga, this Samana‡ Gotama,§ the Sakya|| son, gone out from the Sakya family, dwells at Ikkhanamkala, in the forest of Ikkhanamkala, and the venerable Gotama is praised as the Bhagavat, the venerable, the enlightened, the glorious; let us go, O venerable Bharadvaga, let us go to that place where the Samana Gotama is, and having gone there let us ask him about this matter, and as the Samana Gotama replies so will we understand it.”

* The Blessed One.

† The highest Hindu caste; priests and philosophers.

‡ Saint.

§ The family name of Buddha.

|| An Aryan tribe.

"Very well, O Vasettha," answered the young man Bharadvaga.

Then the young men Vasettha and Bharadvaga went to that place where the Bhagavat was, and having gone, they talked happily with Bhagavat, and after having had some delightful and extraordinary conversation with him they sat down apart. The young man Vasettha addressed Bhagavat in stanzas:

1. "We are accepted and recognized masters of the three Vedas, I was instructed by Pokkharasati, and this young man is the pupil of Tarukkha.

2. "We are accomplished in all the knowledge propounded by those who are acquainted with the three Vedas, we are padakas (versed in the metre), veyyakaranas (grammarians), and equal to our instructors in recitation.

3. "We have a controversy concerning the distinctions of birth, O Gotama: Bharadvaga says one is a Brahmana by birth, and I say by good deeds is he truly so; know this, O thou who dost clearly see!

4. "We are both unable to convince each other, and so have come to ask thee who art celebrated as perfectly enlightened.

5. "As people adoring the full moon worship her with uplifted hands, so Gotama is worshipped in the world.

6. "We ask Gotama who has come as an eye to the world: Is a man a Brahmana by birth, or is he so by deeds? Tell us who do not know, that we may know a Brahmana."

7. "I will explain to you, O Vasettha," said Bhagavat, "in due order the exact distinction of living beings according to species, for their species are manifold.

8. "Know ye the grass and the trees, although they do not exhibit it, the marks that constitute species are for them, and their species are manifold.

9. "Know ye the worms, and the moths, and the different kinds of ants, the marks that constitute species are for them, and their species are manifold.

10. "Know ye also the four-footed animals, small and great, the marks that constitute species are for them, and their species are manifold.

11. "Know ye also the serpents, the long-backed snakes, the marks that constitute species are for them, and their species are manifold.

12. "Then know ye also the fish which range in the water, the

marks that constitute species are for them, and their species are manifold.

13. "Then know ye also the birds that are borne along on wings and move through the air, the marks that constitute species are for them, and their species are manifold.

14. "As in these species the marks that constitute species are abundant, so in men the marks that constitute species are not abundant.

15. "Not as regards their hair, head, ears, eyes, mouth, nose, lips, or brows.

16. "Nor as regards their neck, shoulders, belly, back, hip, breast, and mode of propagation.

17. "Nor as regards their hands, feet, palms, nails, calves, thighs, colour, or voice are their marks that constitute species as in other species.

18. "Difference there is in beings endowed with bodies, but amongst men this is not the case, the difference amongst men is secondary.*

19. "For whoever amongst men lives by cow-keeping—know this, O Vasettha, he is a husbandman, not a Brahmana.

20. "And whoever amongst men lives by various mechanical arts—know this, O Vasettha, he is an artisan, not a Brahmana.

21. "And whoever amongst men lives by trade—know this, O Vasettha, he is a merchant, not a Brahmana.

22. "And whoever amongst men lives by working for others —know this, O Vasettha, he is a servant, not a Brahmana.

23. "And whoever amongst men lives by theft—know this, O Vasettha, he is a thief, not a Brahmana.

24. "And whoever amongst men lives by archery—know this, O Vasettha, he is a soldier, not a Brahmana.

25. "And whoever amongst men lives by performing household ceremonials—know this, O Vasettha, he is a sacrificer, not a Brahmana.

26. "And whoever amongst men possesses villages and countries—know this, O Vasettha, he is a king, not a Brahmana.

27. "And I do not call one a Brahmana on account of his birth or his origin from a particular mother; he may be called bhovadi,

* The differences amongst men, whether racial or individual, are of a secondary character, and do not extend to their fundamental nature, for all men possess the same essence and potentialities.

and he may be wealthy: the one who possesses nothing and grasps nothing, him I call a Brahmana.

28. "Whosoever, after cutting all bonds, does not tremble, has shaken off all ties and is liberated, him I call a Brahmana.

29. "The man who, after cutting the strap (i.e. enmity), the thong (i.e. attachment), and the rope (i.e. scepticism) with all that pertains to it, has destroyed obstacles (i.e. ignorance), the enlightened (buddha), him I call a Brahmana.

30. "Whosoever, being innocent, endures reproach, blows, and bonds, the man who is strong in endurance and has for his army this strength, him I call a Brahmana.

31. "The man who is free from anger, endowed with holy works, virtuous, without desire, subdued, and free from physical bondage, him I call a Brahmana.

32. "The man who, like water on a lotus leaf, or a mustard seed on the point of a needle, does not cling to sensual pleasures, him I call a Brahmana.

33. "The man who knows in this world the destruction of his pain, who has laid aside his burden, and is liberated, him I call a Brahmana.

34. "The man who has a profound understanding, who is wise, who knows the true way and that which is false, who has attained the highest good, him I call a Brahmana.

35. "The man who does not mix with householders, nor with the houseless, who wanders about homeless,* and who has few wants, him I call a Brahmana.

36. "Whosoever after refraining from hurting creatures, those that are weak and those that are strong, does not kill or cause to be killed, him I call a Brahmana.

37. "The man who is not hostile amongst the hostile, who is peaceful amongst the violent, not grasping amongst those that grasp, him I call a Brahmana.

38. "The man whose passion and hatred, arrogance and hypocrisy have dropt like a mustard seed from the point of a needle, him I call a Brahmana.

39. "The man that utters true speech, instructive and free from harshness, by which he does not offend anyone, him I call a Brahmana.

* Free from attachment to persons, places, and external conditions.

40. "Whosoever in the world does not take what has not been given, be it long or short, small or large, good or bad, him I call a Brahmana.

41. "The man who has no desire for this world or the next, who is desireless and liberated, him I call a Brahmana.

42. "The man who has no desire, who through his knowledge is free from doubt, and has attained the depth of immortality, him I call a Brahmana.

43. "Whosoever in this world has overcome ties of both good and evil, who is free from grief and defilement, and is pure, him I call a Brahmana.

44. "The man that is stainless like the moon, faultless, serene, and undisturbed, who has discarded joy, him I call a Brahmana.

45. "Whosoever has passed over this morass difficult to pass, revolution, and folly, who has crossed over and reached the Other Shore, who is meditative, free from longing and doubt, calm without holding anything, him I call a Brahmana.

46. "Whosoever in this world, after abandoning sensual pleasures, wanders homeless, and has destroyed the existence of sensual pleasures, him I call a Brahmana.

47. "Whosoever in this world, after abandoning craving, wanders homeless, and has destroyed the existence of desire, him I call a Brahmana.

48. "Whosoever, after overcoming human attachments has overcome divine attachments,* and is liberated from all attachment, him I call a Brahmana.

49. "The man who, after overcoming pleasure and displeasure, is calm and free from the elements of existence, who is a hero, and has conquered all the world, him I call a Brahmana.

50. "Whosoever understands the vanishing and reappearance of beings, does not cling to anything, is happy and enlightened, him I call a Brahmana.

51. "The man whose way neither gods†, nor Gandhabbas,‡ nor men know, and whose passions are subdued, who is a saint, him I call a Brahmana.

* Inordinate attachment to personal salvation and heavenly bliss.

† Lesser deities.

‡ Angels.

52. "The man who seeks nothing, neither before, nor after, nor in the middle, who possesses nothing, and does not grasp anything, him I call a Brahmana.

53. "The man who is undaunted like a bull, who is eminent, a hero, a great sage, victorious, free from desire, purified, enlightened, him I call a Brahmana.

54. "The man who knows his origin, who sees both heaven and hell, and has overcome birth and death, him I call a Brahmana.

55. "For what has been designated as 'name' and 'family' in the world is only a term, what has been designated 'here' and 'there' is understood by common consent.

56. "Adhered to for a long time are the views of the ignorant, the ignorant tell us one is a Brahmana by birth.

57. "Not by birth is one a Brahmana, nor is one by birth no Brahmana; by work (kammana)* is one a Brahmana, by work one is no Brahmana.

58. "By work is one a husbandman, by work one is an artisan, by work one is a merchant, by work one is a servant.

59. "By work one is a thief, by work one is a soldier, by work one is a sacrificer, by work one is a king.

60. "So the wise, who see the cause of things and understand the result of work, know this work as it really is.

61. "By work the world exists, by work mankind exists, beings are bound by work as the linch-pin keeps the wheel on the rolling cart.

62. "By penance, by a religious life, by self-restraint, and by temperance, by this one is a Brahmana, such a one is called a Brahmana.

63. "He who is endowed with the threefold knowledge, is calm, and has overcome birth and death—know this, O Vasettha, he is to the wise Brahman and Sakka."

This having been said, the young men Vasettha and Bharadvaga spoke to Bhagavat as follows:

"It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises what has been overthrown, or reveals what has been hidden, or points out the way to him who has gone astray, or holds out an oil lamp in the dark that those who have eyes may see the objects, even so has the Dhamma

* Performance of duties.

been illustrated by the venerable Gotama in manifold ways; we take refuge in the Blessed One, in the Dhamma, and in the assembly of the Bhikkhus*; may the venerable Gotama receive us as followers, who from this day have taken refuge."

Vasetthasutta is ended.

EXTRACTS FROM THE TREATISE OF ALBERTUS MAGNUS ON THAT WHICH IS INTELLIGIBLE THROUGH ITSELF

It is the opinion of almost all that the universal alone is intelligible, for Aristotle and Boethius and Averroes attest that it is universal when it is understood, but singular when it is perceived. They give as the most cogent reason for this the following, . . . that the intellect receives that which is denuded and despoiled of matter and of the appendages of matter.

Since, therefore, matter with its appendages is that which individuates forms, it will thus be denuded of that which individuates, and thus it follows that the universal is the object of the intellect, and so it is held generally that the universal is the object of the intellect.

Furthermore, the universal either is in things, or it is in the sense, or it is in the intellect, or it is absolutely nothing. It is obvious, however, that it is not in the sense: but since nothing is in things except as it is particular, singular, and proper to a single thing, it is clear that the universal is not in things. It is necessary, therefore, that it is in the intellect.

Again, it is stated by Aristotle that the universal is everywhere and always, and that it is one in many and of many: but no thing is everywhere and always; I speak, however, of those things which are in natural or artificial things without the mind. It is necessary, therefore, that that which is everywhere and always, exists in the soul and not in things.

But some do not wish to concede this, asserting that in certain things so great a simplicity and immateriality are found that

* Aspirants.

they can by no means be abstracted from matter and the appendages of matter which they do not have. For example, the intellect understands itself and other intellectual natures which nevertheless are not universal. In these, therefore, they say that the intellect is acceptive of particulars. . . . For the present we say that nothing is understood in the pure intellect except the universal, and as the peripatetics hold, the reason is that the intellect, since it is simple and pure, . . . must have an object proportioned to itself.

Nor is that which the adversary says true, that as much simplicity is found in particular things as he says, for in everything there is the universal from the part of the communicable form, and the particular from the part of the substance of that form which is incommunicable and accords with one only; and because the principle of communicability is found in all perfect things in nature and beyond nature in the First Cause, Boethius therefore says that everything has something which *is* and something which is *this*, and everything is the one and the other. We have often said, moreover, that abstraction which is in the intellect is from the particular and not always from matter, as matter is taken strictly as the subject of transmutation and motion, as line is abstracted from this line, and intellect from this intellect. When, however, I say *heavens*, I speak of the form as it is universal, and when I say *these heavens* I speak of the form particularized and constructed in this matter. Furthermore, this abstraction is in all things, and the intellect understands itself as it understands other intelligibles, as has been determined in the third book on the Soul.

JEWEL

Patience is the sprouting of religion,
 Firmness is its root,
 Good conduct is the flower,
 The enlightened heart the boughs and branches,
 Wisdom supreme the entire tree,
 Transcendent law the fruit,
 Its shade protects all living things.

From the *Fo-sho-bing-tsan-king*.

FLOYER SYDENHAM ON CAUSES AND EFFECTS*

Good in view, near or remote, definite or indefinite, clearly or obscurely seen, is the First Mover in every mind: and the Will of Good is the Master-Spring, the Beginning, of all free and voluntary motion in the Universe. Accordingly, *τἀγαθον*, GOOD ITSELF is by all the ancient (Platonists) considered as the same with *τὸ ἕν*, One Itself, the Fountain of Deity in the Divine Mind. And indeed of all the Divine Ideas It seems to be the most comprehensive and universal. For BEAUTY is the Good of Mind, only in viewing those Forms, the perfection of which is Beauty: TRUTH is the Good of Mind, only in contemplating the mutual relations of its objects: WISDOM is the Good of Mind, only in the formation of its subjects.

If we go on to consider the Principles of all Intelligence and Knowledge, those elements of all general ideas—one and many, same and different—we shall perceive that Oneness, or Union, is the good only of multitude; and that sameness is a good only amid diversity; farther, that no multitude, without oneness, is an object of mind; nor any diversity, without sameness: and if to all these considerations we add these others, namely, that of every many the Beginning, or Principle, is a One; and that every diversity of being is a departure from the sameness of being, a disunion of things united in universal being, in Being Itself; we cannot but draw this conclusion: that GOOD ITSELF—the same with ONE ITSELF, and inseparably connected with BEING ITSELF—is the Fountain of those Divine Universals, which are the Fountains of all things in the Universe.

But those excellent philosophers above-mentioned, those who theologized, justly deemed the Divine Mind to be not only the Principle or Fountain, but the CAUSE also of all things.

But as to the cause of any effect, they saw that 'twas a thing entirely different from its effect: they saw that the cause must have been complete in its own being or existence before the effect could have had so much as a beginning of its production. Thus,

* See also *Shrine of Wisdom*, Vol. XV, No. 58, p. 287; No. 59, p. 316; Vol. XVII, No. 68, p. 215; and Vol. XVIII, No. 69, p. 215.

the Divine Mind, considered as the Exemplar-Cause of all things in the Creation, by His contemplation of Himself, is prior to them all: because the Divine Ideas, the Objects of His Contemplation (all of which are comprehended by the Divine Intelligence in One Universal Idea), being eternal, have no beginning; but every copy of any of those Ideas—every created thing—must have had a beginning in time; for every one of those copies, in its own nature, is but a temporary being, and not an eternal one, even though the Divine Will should cause it to endure for ever. Thus again; the Divine Mind, considered as the Final Cause of all created things, is prior to them all; because Good, the Final Cause, or End, of all creation, is eternally the First Mover in the Eternally Creative Mind. Thus, too, the Divine Mind, considered farther as the Efficient Cause of all corporeal things, by the energizing of His Will within and upon the First Matter, is prior to any of those outward things, because all His Energies are eternal; whilst every corporeal form—the effect of His Energetic Will—though the internal Principle or Fountain of it is in Mind, yet hath its beginning, externally, in that part of the First Matter which is the subject of it.

But in the nature of things there must be many causes, subordinate to this One Divine Cause, in different degrees of subordination. For since many things differ in their essential properties, and since such as agree in these essentials yet, for the most part, differ in their accidental qualities, it is evident that of all these differences there must be different causes: because neither any property nor any accident of being exists in outward nature, without a certain, adequate, and sufficient cause of its existence. But the causes of those differences between one thing and another, as well as the causes of their agreements, we are nowhere to search for, but in the nature of the Divine Mind, if the Divine Mind be the One Sole Cause of all things. And indeed not only all agreements between some things and others, but all disagreements also, consistent with their agreements, are founded deeply in the very Principles of MIND ITSELF—namely, Unity and Multitude, Identity and Diversity.

The easiest way, however, for a man to trace and discover those subordinate causes, is to begin by examining the nature of all such ideas of his own mind, as are less than that mind of his, in which they are comprehended. He may then perceive that every

general idea within his mind is one, comprehending many specific or less general ideas; and that all his specific ideas and all his subordinate general ones differ one from another, yet lose all their difference in that Highest Genus, where they will be found united. Farther, in every complex work of his own invention, adapted to some one certain end and purpose—in a work, where every large part of it is a lesser whole, consisting of many subordinate and smaller parts, and where every part, be it large or small, is so contrived as to contribute to the accomplishment of that one end—in such a work, the inventor of it may perceive, that the fashion or figure of the whole is a copy of some complex idea in his mind; and that all the large parts are copies of some lesser ideas, distinct from each other, though referable, each of them, to the purpose of the whole; and that in like manner all the parts, of minuter size and subordinate to each of those larger parts, are copies of distinct ideas, less than the ideas of the larger parts, and immediately referable in like manner to their respective, peculiar, and partial wholes.

After this, the man may reflect, and consider farther, that his idea of the whole complex work, composed of many constituent parts united, is the exemplar-cause of that work; that his ideas of the larger parts of his work are the exemplar-causes of those larger parts; that his ideas of the several minute constituents of those larger parts are the exemplar-causes of those minute constituents; and that each of these particular ideas, whether large or small, in conjunction with all the rest (whatever difference there may be between them, separately considered), is a cause, contributive to the unity and perfection of the purposed work; in subordination, however, to that great idea, which virtually comprehends them all, and is virtually the cause, the formal cause, of the whole.

Such a man may at length perceive that to this comprehensive cause in his own mind, those subordinate, partial, and distinct causes have the same proportion as the different causes of different things in nature have to the Divine Mind, the SUPREME CAUSE of all things. The causes on both sides of the analogy are many, contained virtually in one; many produced originally from one; many terminating finally in one, as being all of them referred to one end or final cause. Hence, the Ancient Divine Philosophers often styled the SUPREME Being, CAUSE OF CAUSES; and some-

times only CAUSE, by way of eminence; as He alone is, peculiarly and properly, the sole Cause of any thing; all other causes being, themselves in their own nature and origin, nothing more than effects. . . . The distinction, above laid down, between cause and principle, relates only to secondary and subordinate causes, and to the immediate principles or beginnings of things which are separate. For 'tis otherwise with the Primary Cause and Principle of all things together. The Divine Being, as He is Form and Being ITSELF, and produces all external forms from the Ideas of His own Mind, is at once the Forming Cause of the creation, and the Principle or Beginning of it all. Again, as the Divine Being is GOOD ITSELF, He is the Final Cause, or End, of all creation; and at the same time, He is the internally moving Principle, or the beginning of all motion, throughout the Universe.

SEED THOUGHT

Further, as the Divinity has engraved in man the system of universal reason, in which are all the forms of things, and the significance of beings and thought—on account of these things, again in all being, so far as it is being, man should aim to acquire theoretic wisdom; and in all the species of things to learn scientifically the principles and criteria of all knowledge. Moreover, he ought to view the intellect itself and the purest reason in thought, and notice how many principles from it are imparted to the beautiful and good things in human life. Further, all that we have discovered about the virtues, universally; and about the mathematical sciences or certain arts or pursuits, all these things he should eagerly acquire.

—*Archytas.*